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A

SERMON

Preach'd before the

Lords Juſtices

OF

K Foster Abp

IRELAND,

AT

Chriſt's Church, *Dublin*,

ON THE

Firſt of *MARCH*, 17^{14}_{15}.

BEING

The Day of Thankſgiving to Almighty GOD for His Majeſty's Peaceable Acceſſion to the Throne, and thereby Diſappointing the Deſigns of the Pretender, and all his Adherents.

By *NICHOLAS*, Lord Biſhop of *KILLALOE*.

Publiſh'd by Their Excellencies Special Command.

DUBLIN: Printed by *A. Rhames* for *J. Pepyat*. 1715.

A

SERMON

Preach'd before the

Lords Justices

OF

IRELAND,

ON THE

Fifth of MARCH 1715.

BEING

The Day of Thanksgiving to Almighty GOD for His Majesty's Peaceable Accession to the Throne, and thereby Disappointing the Designs of the Disturbers and all his Adherents.

By NICHOLAS, Lord Bishop of KILLALOE.

Published by Their Excellencies Special Command.

DUBLIN: Printed by A. Rhames for J. Pepyat. 1715.

A

SERMON

Preach'd at

CHRIST's *CHURCH*, Dublin,

On *Tueſday*, *March* the Firſt, 17^{14}_{15}.

1 Epiſt. *Tim.* 2 Chap. 1ſt and 2d Verſes.

I Exhort therefore, that firſt of all Supplications, Prayers, Interceſſions, and giving of Thanks, be made for all Men:

For Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life, in all Godlineſs and Honeſty.

IN the firſt of theſe Verſes I have read to you, the Apoſtle informs us on whoſe behalf and account our Prayers ſhould be offer'd up to God; namely, For the Benefit of Mankind: *I exhort that Supplications, Prayers, Interceſſions, and giving of Thanks, be made for all Men.* For this, as the Apoſtle tells in the Words immediately following

the Text, is *good and acceptable in the Sight of God our Saviour, who will have all Men to be ſaved, and come to the Knowledge of the Truth.*

But tho' all have a Right to our Prayers and Thankſgivings to God on their behalf, yet there are ſome Perſons who may claim thoſe good Offices from us in a more particular manner than others. Thoſe from whom we have at any time received Benefits, ſhould be remembred in our Prayers to God before other Men, who have laid no ſuch Obligations on us. In the like manner, the Ties of Kindred, Friendſhip, or Acquaintance, may ſo far take place, as to engage us more particularly to pray for ſuch Perſons as ſtand in theſe Relations towards us, and upon any of theſe Accounts have well deſerved the Marks of our Eſteem, and Favour. So likewiſe, (but for yet much higher Conſiderations) Perſons in Government and Authority over us, ought more eſpecially to be prayed for, who continually watch for our Safety and Protection, in whoſe Welfare each particular Member of the Community is intereſted, and on whoſe Proſperity the publick Peace and Security of a State or Nation depend: Becauſe ſuch Prayers are of more general and extenſive Benefit to Men, than thoſe we offer up for private Perſons; for by praying for our Governours, we do in conſequence pray for all thoſe who are under their Authority

and Direction, ſince the Good or Evil which befals Kings and Princes, muſt neceſſarily, in ſome meaſure, be derived upon their People, and the ſame Events in the Affairs of this World, whether they be good or bad, which happen to either, muſt affect both.

And for this Reaſon the Apoſtle in the Second Verſe of my Text, puts Kings and all that are in Authority, under a particular Mark of Diſtinction; and having exhorted firſt of all, that *Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men*, he ſubjoyns, *for Kings, and all in authority*; thereby intimating, that they ought in a more eſpecial manner to be remember'd in our Prayers, becauſe of that great Influence which their Proſperity hath on the Happineſs of their People; and therefore he ſhews at the cloſe of the Text, the tendency of ſuch Prayers and Thankſgiving for our Governours, to promote the Benefit and Advantage of the Publick, we are to pray for them, that under them *we may lead a quiet and peaceable Life, in all Godlineſs and Honeſty.*

There are ſeveral Branches of religious Worſhip which we are exhorted to in the Text, in behalf of thoſe that are in Authority over us; but that which we are at this time concern'd in, is the Office of Thankſgiving, being here met by the Appointment of our Governours, *To Return*

Thanks

Thanks to Almighty God, for His Majesty's peaceable Accession to the Throne, and thereby disappointing the Designs of the Pretender *and all his Adherents.*

And that I may contribute, so far as in my Power, to quicken your Gratitude to God for a Benefit of so high a Nature, so wonderful in the Manner of its accomplishment, and so likely to transmit a Blessing to our latest Posterity, give me leave,

First, To lay before you the Occasion of this Days Thanksgiving, and shew what are the Blessings we Enjoy by His Majesty's Peaceable Accession to the Throne, and for which we are now met to return Thanks. And,

Secondly, To direct you in what Manner it becomes us, to Express our highest Gratitude to Almighty God for the same.

And First, the better to discern the Blessings we Enjoy by His Majesty's Peaceable Accession to the Throne, let us call to Mind with what unwearied Diligence, and Application, and with what Art, and Policy the Church of *Rome* hath endeavoured ever since the time of the Reformation, to overthrow the Establishment of our Church in these Kingdoms, by Expedients as wicked and detestable, as the Design for which they were put in

Practice.

Practice. Sometimes by absolving Subjects from their Allegiance to their Lawful Sovereign, and advancing Principles in Favour of their Evil Purposes, which are Destructive to Human Society, and wholly Inconsistent with the Ends of Government. Sometimes by secret Fraud, and evil Machinations against the Persons of Princes, and others in the highest Stations of Trust and Dignity. At other times, by open Violence and Cruelties, by Rebellions and Massacres, accompanied with the blackest Circumstances of Falshood and Deceit: And sometimes by Politicks of a finer Strain, which they Practice according as the Circumstances of Times, and Place do require. And thus they took Occasion from the Divisions which arose in these Kingdoms, in the Times of that general Confusion and Distraction, which sprung from the Alteration of our Legal Establishment, to Spirit up new Sects, and broach variety of Opinions, both in Religion and Politicks, with Design to widen the Breaches, and increase the Distraction of those unhappy Times. And they manag'd this Affair with so much Skill and Dexterity, as to reduce us to that unsettled State, which would soon have made us an easy Prey to the Enemies of our Reformation, had not God in his great Mercy interpos'd, to save a sinking Church, and People, by putting us on the Foot of our Ancient Establish-

ment,

ment, by the Means of the happy Reſtauration of the Royal Family.

Of late Years their Deſign has been favour'd by a deluded Party, of the Reform'd Communion, who have been unhappily Miſled into a profeſſed Diſaffection to the Succeſſion of the Crown of theſe Realms, in the Proteſtant Line, and who in Conjunction with the Church of *Rome*, have ſet up a Pretender to the Throne, a Perſon Educated in Popiſh Superſtition, and in Principles deſtructive to the true Intereſt both of our Church, and Nation, and with deep Reſentments to the Proteſtants of theſe Kingdoms, upon the account of a ſuppos'd Injury, which he would have had, but too favourable an Opportunity to Revenge, had he ſucceeded in his Pretenſions to the Throne. And in order to Place him thereon, great Care has been taken, to make deep Impreſſions in the Minds of unwary People, of the Legitimacy of his Birth, and his high Capacity for Government, by Extolling his Perſonal Accompliſhments, both in Body, and Mind. And the better to remove the Objection which might ariſe, from his having been Educated in Principles inconſiſtent with our Legal Eſtabliſhment in theſe Kingdoms, it was thought Neceſſary, by all proper Methods, to Reconcile Men to the Maxims, and Politicks of that Prince, under the Influence of whoſe Government, he had

received

received his Education. And for this Purpoſe the Grandeur and Elegance of that Prince's Court, the Extent of his Power, the Steadineſs of his Councels, and the Politeneſs of the Manners, and Cuſtoms of his Country, were all inſinuated with great Art, on purpoſe to raiſe an high Opinion in the Minds of Men, of the Education of this Perſon, who was deſigned to be ſet over us.

And it is remarkable at the ſame time, That great Induſtry was us'd to poſſeſs Men with Prejudice, and Averſion to a Neighbouring State, which was engag'd, in Point of Intereſt as well as by Stipulation, to ſupport the Succeſſion in the Proteſtant Line. They were repreſented as our only Rivals in Trade, over whom we ought to have a jealous Eye, as Enemies to Monarchy, and zealous at all Times to overthrow the Eſtabliſhment both of our Religious, and Civil Rights. Neither did their Policy reſt here. The Memory of that Prince was traduc'd, who was concerned in ſettling the Succeſſion of the Crown, in the Proteſtant Line, His Virtues were depretiated, his beſt Actions miſconſtrued, his undoubted Title to the Crown of theſe Realms injuriouſly denied, and it was thought criminal to defend his Cauſe, or juſtify that Revolution which plac'd him upon the Throne. And that nothing might be wanting to favour their Deſign, recourſe was had to a Stratagem which

they never fail to execute on proper Occaſions, I mean the weakening the Proteſtant Intereſt of theſe Nations, by dividing it. For this Purpoſe, mutual Fears and Jealouſies were fomented amongſt the Members of the Eſtabliſhed Church, in order to form them into Parties; and the Diviſion was maliciouſly ſupported by Lying and Slandering. Reproaches and Calumnies were daily and induſtriouſly ſpread abroad to widen the Breach, and no proper Meaſures were neglected to exaſperate each Party, which were now ingag'd in a moſt uncharitable Contention, under old and unhappy Names of Diſtinction, which upon this Occaſion were reviv'd.

Theſe and many more have been the Contrivances of our Enemies, to place a Popiſh Prince upon the Throne; which was in Conſequence to bring back theſe Nations to that deplorable ſtate of Superſtition and Idolatry, from which we were ſo happily deliver'd by the Reformation. And with ſo much Skill and refined Policy was this bad Cauſe manag'd, that too many amongſt us, whom Charity obliges us to believe Friends to our Conſtitution, and incapable of joyning with our Enemies in ſo black and foul a Deſign, as to overthrow the Reform'd Religion, and enſlave their Country, which muſt have been the Conſequence of placing the Pretender on the Throne, were yet drawn by the Wiles and

and Artifices of our Enemies, into ſome Meaſures which had a Tendency to countenance this dangerous Enterprize. But here it muſt not be forgotten, with what Courage and firm Adherence to the Proteſtant Intereſt, the late Parliament in this Kingdom oppos'd the bold Attempts that were made amongſt us in favour of the Pretender, with ſuch Inſtances of Zeal for their Religion, and Love for their Native Country, as deſerve well to be had in everlaſting Remembrance, and to be gratefully acknowledg'd with Reſpect and Honour by Us and our Poſterity.

And had it pleas'd God for the Puniſhment of the Sins of theſe Nations, to have given Succeſs to our Enemies Deſigns of placing a Popiſh Pretender on the Throne, if we may be allowed to judge from the unwearied Diligence of the Church of *Rome* in propagating their Errors, and from the Steps that have been formerly taken, under the Reigns of Popiſh Princes in theſe Kingdoms, groſs Ignorance and Superſtition had again overſpread our Land, and that native Beauty and Simplicity of the Goſpel, which was reſtor'd to us at the Reformation, had been loſt in the numerous Errors and Innovations of the Romiſh Church, in the Doctrines of Purgatory and Indulgences, the Invocation of Saints and Angels, the worſhipping of Images, and a blind Veneration for pretended Re-

licks. And the Credit of this Superſtitious Worſhip had been kept up by that abominable Practice of impoſing counterfeit and fictitious Miracles on the Belief of the Ignorant, which have all along ſupported theſe Errors in that Church.

Neither had our Civil Rights and Properties been better ſecur'd, had the Deſigns of our Enemies taken place. The Execution of our Laws had been ſuſpended, our Rights and Liberties invaded, and a State of abject Slavery had ſucceeded in the Room of that Freedom, which is now the Glory of our Conſtitution, and the Envy of Neighbouring Nations. For the Popiſh Religion is exactly calculated to ſerve the Purpoſes of Arbitrary Power, and rarely fails to introduce Slavery whereſoever it prevails.

And in order to attain theſe Ends, the old Methods of making Converts to the Church of *Rome* had been again reviv'd, not by Scripture or Reaſon, nor by free and impartial Debates about Points of Controverſy, which are the only proper Means to convince Men's Underſtandings of the Truth of Religion, but by Threats and Impriſonments, by Fire and Sword, by Racks and Tortures, and all thoſe Inſtruments of Cruelty, which the blind and miſtaken Zeal of that Church hath conſecrated for the Service of their Religion. For *Popery* is ſtill the ſame it was when theſe Cruelties were

were practiſed amongſt us, and the ſame Principles are at this Day imbib'd, which were formerly ſo fruitful in Miſchief, and laid whole Kingdoms waſte, in Blood and Miſery.

And now we may ſee what thoſe Bleſſings are, which give Occaſion to this Days Thankſgiving; and which we Enjoy by His Majeſty's Peaceable Acceſſion to the Throne, namely the Prevention of that Train of Miſeries, which muſt have enſued, had the malicious Intentions of our Enemies prevailed.

But I call to Mind the Occaſion of the Day, which forbids me to inſiſt on ſo Melancholly a Subject, and that it is my Duty, not to Excite Dread or Horror in the Minds of my Hearers, but Praiſe and Thankſgiving to Almighty God on this joyful Occaſion.

And therefore let us conſider as a farther Ground and Occaſion of Thankſgiving, that the good Providence of God hath not only prevented theſe Evils which we fear'd, but hath ſecured to us our Religion, our Laws, and our Liberties, on a firm and laſting Foundation, by placing the Rightful Proteſtant Succeſſor upon the Throne, whom he has inſpired with Wiſdom and Reſolution, and whoſe Hand he has ſtrengthened with Power ſufficient to ſecure to us the Poſſeſſion of our Religious and Civil Rights. A Prince! whom our Neceſſities

ſities have ſnatch'd from an Obedient People in his Native Country, where he long Ruled in Peace and Dignity, to ſupport our Cauſe in the Article of the greateſt Danger both in Church and State, and whom God has endowed for this Purpoſe with all thoſe Virtues and Abilities of Mind, which are neceſſary to make us a happy and flouriſhing People, and add new Life and Vigour to the Proteſtant Intereſt in *Europe*. Neither have we Reaſon to doubt of theſe good Effects from his conſummate Prudence and Juſtice, from his long Experience in the Art of Government, and firm attatchment to the Proteſtant Intereſt, unleſs our Sins diſappoint us, unleſs our Impiety to God, and our uncharitable Strife, and Diviſion, and Variance amongſt our ſelves, blaſt the Fruits we may reaſonably expect from ſo fair a Proſpect.

Another proper Occaſion of Praiſe and Thankſgiving to Almighty God, is, the View we have of the long Continuance of theſe Benefits to future Generations, which we Enjoy by His Majeſty's happy Acceſſion to the Throne. It has pleas'd God to ſtrengthen the Succeſſion in the Proteſtant Line, by bleſſing His Majeſty with a numerous Iſſue, who by inheriting the Virtues of their Royal Progenitor, give us a hopeful preſage, that Wiſdom and Juſtice, will be the Support and Ornament of the

Throne

Throne through ſucceeding Generations, and that the Bleſſings, for which we this Day return Thanks to Almighty God, will probably derive a happy Influence to future Ages.

And what returns of Praiſe and Thankſgiving ought we to make to God for ſo valuable a Pledge of our future Security; when we conſider that the Safety and Repoſe of theſe Nations, is not bound up within the compaſs of one ſingle Life, but guarded by a numerous and hopeful Iſſue, which ſeems to promiſe a perpetual Eſtabliſhment of the Happineſs we Enjoy. And it will help to Excite our Gratitude to God for theſe Bleſſings, if we call to Mind what publick Confuſion and Tumults do naturally ariſe in Kingdoms, upon the failure of Iſſue in the Royal Line, and that upon this Score a War has enſued ſtill freſh in all our Memories, which for many Years diſturb'd the Peace of *Europe*.

Another proper Occaſion of Thankſgiving to Almighty God is, that peaceable Manner, in which His Majeſty's happy Acceſſion to the Throne, was accompliſh'd.

The great Zeal and Induſtry of our Enemies in ſupporting their Cauſe, gave us but too juſt Reaſon of late Years to fear, that an Attempt would be made to diſturb the Peace of theſe Kingdoms upon the Demiſe of our late Gracious Queen, in

order

order to place the Pretended Heir upon the Throne. But it pleased God, who has ever had our Religion and Liberties under the especial protection of his Providence, in all times of Danger and Distress, and *who maketh the Devices of the People to be of none effect, and casteth the Counsels of Princes*, when they cross his wise Purposes and Decrees, It pleas'd God, I say, to disappoint their Designs, by taking both the Cause and the Person of his Sacred Majesty into the tender Care of his Providence, conducting him safe to us from his native Country, to fulfil the impatient Wishes and Desires of a faithful and loyal People, restraining in his favour, *the raging of the Sea, the noise of its Waves, and* (what is yet more violent,) *the madness of that People* who would obstruct his Accession to the Crown, and placeing him in Peace and Safety on the Throne, with all the Circumstances of publick Joy and Satisfaction, expres'd by the chearful and general Acclamations of his Subjects, and without the least Murmur or appearance of Discontent. This was a Blessing so far beyond our Expectation, and which shews such evident Marks and Footsteps of that Divine Wisdom and Power, which conducted this whole Affair, as calls for the heartiest Returns we can make of Praise and Thanksgiving to Almighty God.

And

And therefore let us conſider in the Second Place, in what manner it becomes us to ſhew our Thankfulneſs to Almighty God, for the Bleſſings we this Day commemorate.

And having already joyn'd in the publick Service of the Church, and offered up our united Praiſes to God for His Majeſty's peaceable acceſſion to the Throne, let us remember this Bleſſing alſo in our private Devotions, and return our moſt thankful Acknowledgments to God for his tender Care in preſerving thereby our Holy Religion, from the groſs Errors and Corruptions of Popery, and our Civil Rights from the Invaſions of an Arbitrary Power. And when we conſider our Deliverance from theſe great Evils that threaten'd us, and that *our Soul is eſcaped even as a Bird out of the Snare of the Fowler, that the Snare is broken, and we are delivered*, let us aſcribe it unto God, and ſay, Not unto us, O Lord, not unto us, but unto thy Name be the Praiſe; for *thou, Lord, haſt made us glad through thy Works, and we will rejoyce in giving Praiſe for the Operations of thy Hands. We will ſing unto the Lord, becauſe he hath dealt ſo lovingly with us; yea, we will praiſe the Name of the Lord moſt high.* And let us pray to God, that as he has already *given great Proſperity to the King, and ſhewed loving kindneſs unto his Anointed*, that it would pleaſe him, out of the abundance of his Mercy, to mul-

tiply his Bleſſings on him, and *on his Seed for evermore.*

But would we make our Praiſes and Thankſgivings indeed acceptable to Almighty God, and effectual for the long Continuance of the Bleſſings we have received? Let us ſhew the Gratitude of our Hearts, by the Obedience of our Lives to his Holy Will. Let us *break off our Sins by Righteouſneſs*, and wipe out the Memory of our former Tranſgreſſions, which have frequently brought theſe Kingdoms into ſuch imminent Danger, that nothing leſs than an extraordinary Providence of God cou'd have relieved us, leaſt he be provoked by our Iniquities to reverſe the Purpoſe, he ſeems to have taken up, of making us a happy People, and leave us to periſh in our Folly, if we will not learn Wiſdom by our many Deliverances: Let us lay aſide our Profaneſs and Impiety, our Luſts and Intemperance, our Hypocriſy and Diſſimulation; but above all, our unchriſtian Diviſions and Animoſities, which are not only highly provoking to God, but of fatal Conſequence to our ſelves.

When a Spirit of Diſcord and Contention prevails in a State or Kingdom, and like a Torrent bears down all Conſiderations and Regards either for Truth or Charity: When the common Rules of Civility and good Manners are ſacrific'd to the Reſentments of a Party, and it is thought Criminal

nal to diſcharge even the Offices of Humanity towards thoſe of a contrary Faction: When theſe Diviſions are kept up and fomented amongſt the Members of the ſame Religion, of the ſame Communion, and of the ſame Intereſt both in Church and State, and where there is a common Enemy who improves all Opportunities to contrive their Ruin, if we may argue from the natural tendency of ſuch Diviſions, and from the diſmal Effects of them in all paſt Ages, they foretel certain Deſtruction, at ſome time or other, to ſo unhappy a People, unleſs a timely Foreſight of their common Danger unites them for their mutual Security.

How far we are concern'd in this Remark, I leave to all that hear me to judge, and I earneſtly recommend it to be conſider'd, what Engagements lie on us, both of Duty and Intereſt, as we regard the Safety of our Church or Nation, to uſe our beſt Endeavours to prevent this fatal Conſequence, by promoting Peace and Unity amongſt Proteſtants; but eſpecially amongſt the Members of the Eſtabliſh'd Church; and by healing thoſe Breaches which have too long divided us.

We of this Nation are more particularly obliged to the ſtricteſt Bonds of Charity and Union amongſt Proteſtants, in regard to the great number of Roman Catholicks who live amongſt us,

and who have given Proof too frequent and evident to be forgotten, both of the tendency of their Principles and Practices, to extirpate our Holy Religion, and *cut us off from being a Nation, that our Name may be had no more in remembrance.* And it is not many Years since our Apprehensions of Danger from this Quarter, had an admirable Effect in uniting the Members of the Establish'd Church, in so strict a Bond of Peace and Unity for our mutual Preservation, that few Nations upon Earth could boast of the like Concord and Agreement.

But how is this Harmony chang'd, of late Years, into Strife and Discord? And those sacred Ties of Love, and Friendship, and Unity, which were the great Support of the Protestant Interest, and the Glory of our Land, how are they fallen a Sacrifice to the Rage and Violence of Parties? Which have filled our Minds with Mistrusts and Jealousies, and our Mouths with continual Reproaches and Complaints, and have prevail'd amongst us even to a degree of Infatuation, so as to make us more jealous of the Designs of each other, than of those of the common Enemy, who behold our Divisions with Pleasure, and cry over us in Triumph, *There, there, so wou'd we have it.* I shall not enquire into the Ground of our Contention, but sure I am, it is our common Interest to heal this un-

unhappy Breach, and pluck up thoſe Tares of Diſcord, which have been ſown amongſt us.

And *O that we were Wiſe, that we underſtood this, and knew the Things that belong to our Peace.* That we wou'd pray Earneſtly to God, *to ſhed abroad a Spirit of Love, and Unity in our Hearts.*

And that as he has thought fit, for the Puniſhment of our Sins, *to move the Land, and divide it*, ſo it wou'd Pleaſe him alſo, now at the laſt, *to heal the Sore's thereof, for it ſhaketh.* And that we wou'd be perſwaded, for this End, to lay aſide our Reſentments and Contentions, and all Occaſions of Miſtruſt and Jealouſy, amongſt the Members of the Eſtabliſh'd Church, and uſe our ſincere Endeavours to reſtore that good Underſtanding and mutual Confidence amongſt us, which was once the Ornament of our Church, and is the ſureſt Means to Support it.

This is an Office highly acceptable to God, who is *the God of Peace*, and it will be a proper Evidence of our Gratitude for his Mercies. And then may we hope to reap the Fruits of our Deliverance, in the happy Opportunity of *leading a quiet and peaceable Life, in all Godlineſs and Honeſty*, of ſeeing our Religion flouriſh, our Laws and Liberties ſecur'd, and the Enemies of our Peace and Happineſs for ever diſappointed.

But

But laſtly, would we ſhew our ſelves truly Thankful to God, for His Majeſty's peaceable Acceſſion to the Throne, let us give all poſſible Demonſtrations of our Affection and Duty to him, whom God has made the happy Inſtrument of our preſent Deliverance, and the Hopes of our laſting Security; and Study, as much as in us lies, to make his Reign as Proſperous, as it has been hitherto Succeſsful for our Preſervation. For this End, let us give up all Murmurings and Diſcontents, all groundleſs Complaints and Repinings under his Government, to that deluded and unhappy People, who profeſs an Allegiance to a pretended Sovereign. But let not any of us, who renounce their Principles, and declare our Affection for the preſent Eſtabliſhment, joyn with them in their wicked and ungrateful Practices, leaſt by our uneaſineſs and groundleſs Murmurs, under the mild Adminiſtration of a Prince, long ſince fam'd for Juſtice and Clemency, we give occaſion to the World to queſtion our Sincerity, and to ſuſpect us of holding Opinions, which we are not willing to own. And let us all Diſcourage, in our ſeveral Stations, the Endeavours of thoſe Men who Labour to Diſturb the Minds of unwary People with groundleſs Fears and Jealouſies, by Suggeſtions of Danger either of the Church or State, from the preſent Conduct of publick Affairs; for

theſe

theſe Practices proceed from a reſtleſs and uneaſy Spirit, and have been encourag'd by the Artifices of deſigning Men, on purpoſe to keep up a Diviſion, in Favour of a common Enemy.

But to Conclude: The beſt Evidence we can give of our Gratitude to Heaven, for the Mercies we this Day Commemorate, is Piety towards God, Duty to the King, and thoſe that are in Authority under him, and Love and Charity one towards another.

Which that we may all Practice, to the increaſe of true Religion, and the long Eſtabliſhment of the Peace and Tranquility of theſe Nations: *God of his infinite Mercy, give us Grace, through the Merits of Jeſus Chriſt our Saviour, to whom with the Father, and the Holy Ghoſt, be all Honour and Glory, all Praiſe and Thankſgiving, henceforth and for evermore.* Amen.

ERRATA.

Page 16. Line 6. For *and caſteth the Counſels of Princes*, read, *caſteth out the Counſels of Princes.*

FINIS.

thole Practices proceed from a restless and unruly Spirit, and have been encouraged by the Artifices of designing Men, on purpose to keep up a Division, in Favour of a common Enemy.

But to Conclude: The best Evidence we can give of our Gratitude to Heaven, for the Mercies we this Day Commemorate, is by our towards God, Duty to the King, and those that are in Authority under him, and Love and Charity one towards another.

Which that we may all Practise, the increase of true Religion, and the long Continuance of the Peace and Tranquility of these Nations: God of His infinite Goodness grant us Grace, through the Merits of Jesus Christ our Saviour, to glorify the Father, and the Holy Ghost, all Honour and Glory, all Praise and Thanksgiving, both now and evermore. Amen.

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ERRATA

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